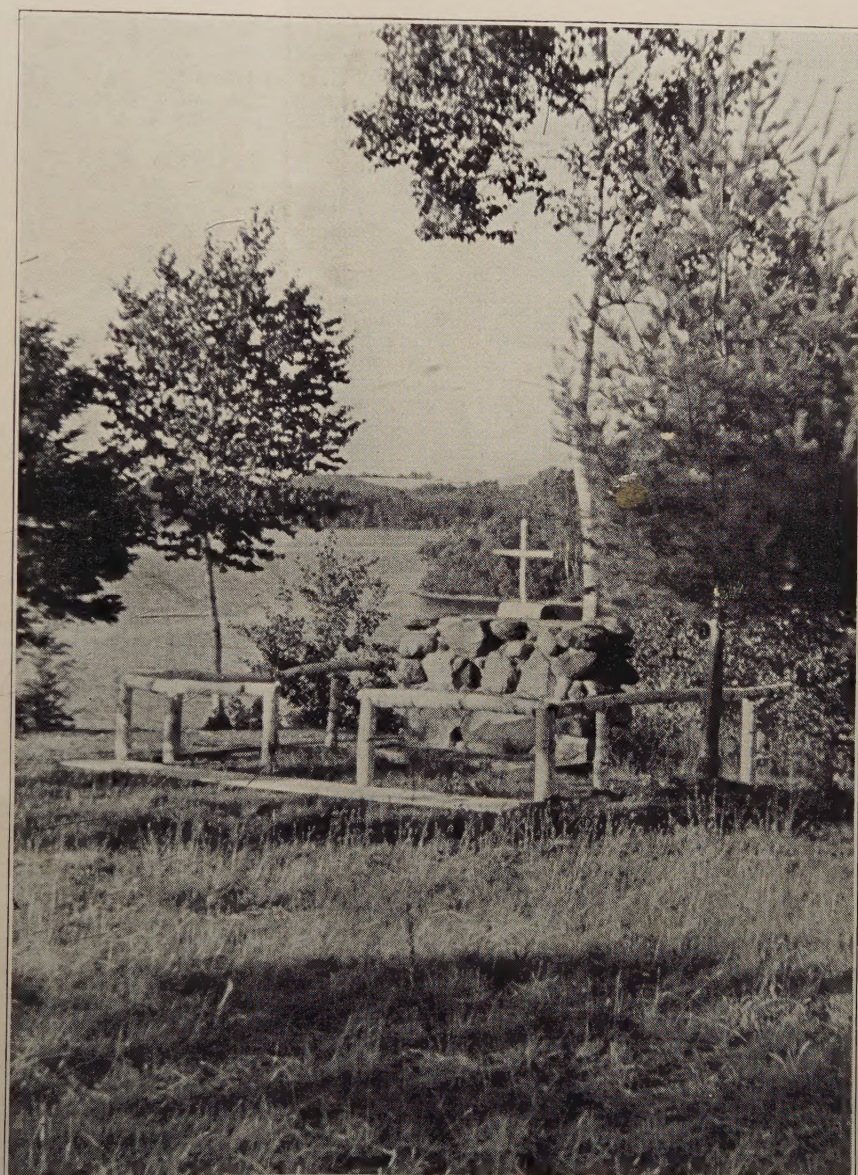




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The Living Church



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Services are held every Sunday through the summer before this outdoor altar at the summer camp of Christ church, Fitchburg, Mass. The camp is at Lake Monomonack, East Rindge, N. H. The white birch cross and communion rail were made by men of the church.

(Photo by Paul Akin.)

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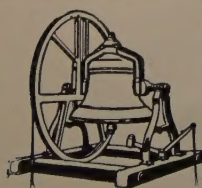
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Services at Sea

TO THE EDITOR: All good Churchmen will agree with the desire expressed by Captain Mountford [L. C., July 27th] that our priests when ocean traveling should provide services of Holy Communion. But a word should also be spoken on behalf of those clergy who find it necessary to travel with a minimum of luggage and who find on many liners none of the equipment necessary for such a service.

Certain English societies are, I believe, providing such on some British boats, but we are far from the happy state of our Roman Catholic friends. Their priests are sure of two conditions. First that they will have a congregation! And second, that an altar with missal and all necessary vessels will be at hand. . . .

Will not our larger diocesan altar societies turn their attention to this opportunity and begin, at least, to provide for the dignified and reverent offering of the holy sacrifice on all the larger boats under our flag?

Many, including me, would be glad to contribute if this were undertaken by such competent agencies. We should also urge similar English groups to enlarge the scope of their activities for they may not have full realization of the need that exists.

With the great number of our people crossing the oceans every year, this surely presents a challenging opportunity!

(Rev.) WALLACE E. CONKLING.

Germantown, Philadelphia.

Save the Children Fund

TO THE EDITOR: I have just returned from a two weeks' administrative trip, during which I met with the school officials of some 35 mountain counties in which the Save the Children fund operates in five Southern states. I am gravely concerned, after consulting with the county school superintendents and our Save the Children fund welfare workers over the inability of many children this year to attend school at the opening of the term because they have no clothing fit to wear.

Most of the mountain rural schools open in August (some even in July). The school superintendents told me that unless the children can start in at the beginning of the term, they are handicapped all the year. "But what can we do?" they asked. "Many of the boys haven't a pair of shoes or overalls; the girls not a dress to cover them." Though shoes are needed, except for the older girls all can go barefoot until cold weather comes. But they must have clothing.

Thousands of these mountain boys and girls, and I speak advisedly, are in immediate need of clothing. The stark fact confronts us that they cannot go to school without essential clothing of light weight. The garments vitally needed are: Suits, pants, jackets, dresses, underwear, and hosiery. William C. Headrick, our welfare supervisor, 711 North Broadway, Knoxville, Tenn., stresses the value of tennis or sport shoes for the mild weather in the fall because they are large and broad, and of sturdy shoes for older girls.

Denim and materials for making clothing; mill ends—anything, in fact, is of the utmost value. Mothers' clubs and groups of local women are so interested and cooperative that

they are willing to give ungrudgingly of their time to make the cloth into overall suits and dresses.

The Save the Children fund is at this time making an emergency appeal to the American people. In these days, when we are so splendidly trying to meet what we feel are the minimum requirements for our boys and girls in the cities, we certainly should not forget these young people in the hills where there is no one locally to help them.

Individuals willing to bundle up a package of clothing, and manufacturers or dealers interested in sending material may ship their donations either to Save the Children fund field headquarters, 711 North Broadway, Knoxville, Tenn., or, if they prefer, to the Save the Children fund, in care of Prof. L. M. Botts, Gainesboro, Tenn., who is superintendent of schools in a county in which are some of the several hundred mountain schools with which this organization is co-operating.

National headquarters of the agency are in the Metropolitan tower, 1 Madison avenue, New York.

JOHN R. VORIS.

New York.

"Lead, Kindly Light"

TO THE EDITOR: In his article, "Lead, Kindly Light," in the July 27th issue of THE LIVING CHURCH, Fr. Desmond Morse-Boycott says he thinks Roman Catholics never use the song, though it contains nothing contrary to their doctrines.

A few years ago, I attended funeral services for an uncle of mine, a lifelong Romanist. As the people passed from the church, a soloist, and member of the parish choir, sang the hymn through. The officiating priest had been incumbent of his parish for 33 years, so I judge that the use of Lead, Kindly Light was no innovation.

MARY E. NELSON.

Fairmont, Minn.

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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EDITORIALS AND COMMENTS

Entertaining Angels Unawares

TIME WAS, and not so very long ago, when Church-people were so habitually asked to "offer hospitality" that entertaining strangers was a regular social custom. In more than one diocese the delegates to the diocesan convention were always entertained in the houses of the Church-people in the town or city in which it met. Similarly with other Church gatherings: it was expected that those attending them would receive "hospitality" from those in residence. Many of us have heard the notice given out in church, and have observed members of the congregation making a note of dates and of the names of the Committee-in-Charge-of-Hospitality. Some of us recollect the interest and even excitement as to how the delegates would be allocated: Who would "have" the Bishop? To whose house would the president of the Woman's Auxiliary be "sent"? Who would "get the chance" of the missionary on furlough? The question as to whether wives would accompany husbands was also canvassed. It was all very pleasant and stimulating.

New times have brought in new ways. Perhaps people are not so able to entertain strangers. Possibly the strangers prefer the impersonal hospitality of a club or a hotel. The excellent custom of paying the expenses of delegates has made a difference in the nature of the hospitality now used: the resident Churchpeople show their cordiality in some other manner than the offer of the spare room and the special delicacies of the table provided for company. Even when expenses are paid by the residents themselves, they often in these days pay them at a hotel or a club. This change in the kind of hospitality is not limited to Churchpeople or Church occasions: entertaining of all sorts has so largely gone away from the home to the restaurant, the hotel or the club. But we notice it more, probably, in Church circles.

The reason for this, of course, is that the words of the New Testament echo in our minds. We remember hearing our parents or grandparents, or even our great-grandparents, quote: "Use hospitality one to another without grudging." The occasion may have been when it was not altogether convenient to "offer hospitality," owing to other engagements. Still more vividly do we recall the quotation by our forebears of that other text: "Be not forgetful to entertain strangers:

for thereby some have entertained angels unawares." The suggested possibility never lost its thrill.

And people frequently declared that they *had* entertained angels unawares. More often than not the angel was a missionary, whose visit kindled the flame of missionary zeal in a child of the host's family. We have all been privileged to know missionaries who told us that the call to the mission field came to them through a missionary who was "being entertained." Other people received other light. Many have testified that the angels whom they entertained unawares ministered to dire needs for which there had seemed to be no help.

WHAT happens in these days, when we entertain strangers so differently, if we *do* entertain them? Very seldom indeed do they discover anything about our problems, or do we learn anything about theirs. Our intercourse is, as we say, merely "social." People, if they are asked to offer hospitality at all, are simply expected to show some little attention to the stranger. They do it, with real interest and pleasure, or at least courteously; but they do not, as they would say themselves, "think very much about it." What then happens, concerning the angels among these strangers? We have entertained them just the same, though our unawareness is so much more impenetrable than that of our ancestors. They were looking for angels among the strangers whom they entertained; we are not. But they are there; and they minister to us.

In the matter of widening our understanding and deepening our sympathy, for example: some strangers whom we entertain help us here. We have all listened when some one has exclaimed, after entertaining a stranger: "How much more certain things mean! I have received new light on them." Surely the stranger who shed that light was an angel—that is, a messenger sent from God.

Doubtless one reason why we of the present day recognize angelic ministrations less quickly and easily than our forebears did is that we do not expect the particular sort of ministrations that we receive. We heartily concur in the belief of a grandparent that the stranger who lingered, after being entertained, to nurse a member of the family through an illness following an accident was an angel. And we at once agree that the other

entertained stranger who could and did help the member of another family to secure a much desired professional opportunity was an angel. It is indeed easy to see the hand of Providence in such ministrations as these. That hand is certainly there, it need hardly be said.

But there are other angels who minister in other ways, when they are entertained—for example in the realm of ideas. Many a person of the present time has responded to the request for hospitality, for "some attention," to a man or woman of unique insight. Perhaps this guest, during the brief hour of a luncheon party or while being entertained at tea, revealed a new way of looking at a familiar situation, or illuminated a time-worn belief in such wise that it shone with new lustre. Possibly the work in the world of the host or hostess gained in effectualness by reason of this revelation and light. An angel had been entertained unawares.

The familiar text does not say that all strangers are angels. Nor does it state that everyone has entertained angels unawares. For the reason that so many strangers have turned out *not* to be angels, people have always needed to be reminded to use hospitality without grudging. There has always been fear of strangers, a fear often only too well-grounded. Even in New Testament days, the custom of the entertainment of strangers must have fallen into partial disuse, or the admonition would not have begun: "Be not forgetful."

Only some have been the entertainers of angels. It may be that no one of us has yet entertained an angel unawares, though this is extremely unlikely, if we have entertained many strangers. But there is always the hope and expectation. In any case, let us, without undue regard to such reward, "use hospitality one to another without grudging." Or, in other words, let us be friendly to and interested in everyone.

Extending the Merit System

THE NATIONAL Civil Service League, the longtime upholder of the principles of the merit system in the transaction of governmental business, has hailed the recent executive orders of the President as some of the greatest forward steps in the advancement of the merit system in this country since the adoption of the original Pendleton act of 1883. In a statement made public by Robert L. Johnson, of *Time*, the League's president stated:

"In promulgating these new civil service rules the President has gone about as far in extending the merit system as existing law permits. . . . The plan permits a comprehensive merit system in the federal service for the first time, and when put in full operation, should go far toward establishing a real career service in the federal government. The new orders will not, however, relieve the Congress of responsibility for adoption of legislation for extension of the merit system in the federal service as recommended by the President's committee on administrative management. Such legislation will be required also to make permanent the executive orders now issued by the President. The orders should encourage Congress to legislate for more complete and permanent extension of the merit system.

"While the new plan will necessarily entail considerably increased appropriations—probably double the present sum—to enable the civil service commission to function adequately in carrying out the new rules, it will nevertheless be the safest and best investment that the people can make for good government. Such expenditures will prove to be real economy, since the savings which experience has shown to result from elimination of the patronage system and attraction of better personnel will far offset the added cost of administration."

To the President and to Civil Service Commissioner Samuel H. Ordway, Jr., a former member of the executive committee, who since his appointment last fall has devoted most of his energy toward the adoption of this new program, the country owes a great debt of gratitude.

In making the orders public the President declared that they "will put into effect many long-standing recommendations of the civil service commission, the Civil Service Reform league, and the Brownlow committee on personnel."

Postscript to a Strange Event

REFERRING to an editorial in our issue of July 20th, *America* seeks to enlighten our ignorance as follows:

"Scandalized by what it terms 'A Strange Event,' THE LIVING CHURCH, organ of the Episcopalians, says that it is watching Roman Catholic exchanges to see their comment on the marriage of the twice-divorced Lita Grey Chaplin to Arthur F. Day in the Catholic Church of the American Martyrs, Los Angeles. The ceremony was performed by a priest at a nuptial Mass. The editors profess themselves to be particularly shocked by the circumstance that several score children, who had come for their catechism class, witnessed the nuptials. 'Isn't there something in that catechism,' they smugly ask, 'about the teaching of the Catholic Church as to the indissolubility of Christian marriage? Or has the Roman Church abandoned that bit of Catholic doctrine?' What the children of that catechism class surely knew, and what THE LIVING CHURCH editors should have known, is that if a marriage is performed in a Catholic church by a priest there is no room for quibbling or for doubt about the availability of the prospective partners to seal a valid marital contract. The time-honored jurisprudence of the Church has hedged this exalted sacrament with barriers that are in striking contrast to the increasing ambiguities uttered at convocations of even the group for whom THE LIVING CHURCH is spokesman. Have its editors never heard of the Code of Canon Law, with its careful delineation of the impediments that render a previous marriage invalid? Have they never heard of fraud or fear or coercion or the neglect of the proper form? Their scandal is not well taken."

We hope our readers are duly illuminated.

Through the Editor's Window

NOT ALL howlers come from school boys. A priest in West Virginia writes that a member of the local Presbyterian church informed one of his communicants that their choir was planning to begin wearing the "surplus" and "investments" but that they were undecided whether the "investments" should be red or black. To this the Churchwoman replied without hesitation that as most investments were in the red today she thought that that color would be appropriate. The suggestion was evidently adopted, as the choir appeared a few Sundays later in "surplus" and maroon "investments."

HERE is an item that came in over a month ago but has been held up by Livy, the Office Cat, who feels that it contains a reflection on the feline race. The story comes from Western Canada and tells about Peter, a Manx cat, belonging to the postmaster in a small town. Peter was sealed in a mail bag by mistake and discovered later when the clerk started to sort the mail on the train. Minus stamps or address, Peter was unceremoniously dumped out at the next station and compelled to walk home. He arrived safely, but could not be coaxed into the post office for several days thereafter.

Should Our Clergy Marry?

A Missionary's Wife's View

By Anna J. Weigle

(Mrs. W. H. Weigle)

RECENT DISCUSSION of clerical celibacy has caused me to become articulate on this subject, in spite of the dictum that a rector's wife should be seen and not heard. Perhaps we women who have been so rash as to marry clergymen are particularly qualified to speak on the subject.

It is only fair to state at the beginning that I married a clergyman quite unwittingly! In my youth, in common with most young women, I felt there was a possibility that I might marry some day, but I made myself a promise that I would guard against becoming the wife of a clergyman. I had been in Church work for several years; I had worked with clergymen of various denominations and I had known their wives; and so from experience I knew the lot of a clergyman's wife was not an enviable one. So when in China I married a missionary engaged in educational work, but not in Holy Orders, I felt I had made a wise choice. I would still be closely associated with missionary work which I loved, but my husband's work would be of a secular nature, and I should not be intruding myself upon a man set apart to minister in holy things.

Imagine my consternation when, after two years of married life, my husband announced his intention of becoming a candidate for Holy Orders! We had a young baby and no financial means beyond our small missionary salary. What he planned to do seemed a mad thing! But missionaries are queer people. They really believe that if God has called them to a certain piece of work, He will miraculously provide the means. And the strange thing about it is that God invariably does. Of course, I might have used my influence and persuaded my husband to remain in educational work, but a woman who interferes between her husband and his God is not only wicked, she is insufferably stupid.

Returning to this country, my husband was accepted by the diocese of Virginia, and presently we found ourselves settled down on "the hill" at the Alexandria seminary. The warm cordial reception and assistance we received from the Bishop and the faculty members and their wives are among my most cherished memories. Our home became a thoroughfare for young seminarians, and we held the usual lengthy discussions on all the theological, pastoral, political, and economic questions which usually engage the student mind and tongue. While I prepared gallons of oyster stew or other meals, the students took turns with my husband in caring for the baby.

When my husband was in deacon's orders we returned to China, and in due time Bishop Graves of Shanghai ordained him to the priesthood. I was now a clergyman's wife! And on the mission field, I found it made no difference whatever. I like the missionary system. The Bishop and his committee decide what your best *forte* is; they look over their field, and presently you find yourself under orders to do a definite kind of work, and your superior, if you are in a large station, keeps you up to your mark. Your salary is small, it is true, but it is paid promptly every month, and you can figure to a penny just what your expenditures can honestly be.

As for that luxury charge against the missionary, I think it is far-fetched. Remember, this missionary himself never set those standards of living, nor did his wife. They were already quite fixed and there upon their arrival. In the old days, when

missionaries did not take summer vacations to escape the intense heat at their stations, their homes were built on a large scale to admit as much ventilation as possible for those enervating weeks, the ceilings being high and the rooms large. But alas! these barns of houses were a distinct handicap during the winter months. Coal being an almost prohibitive luxury, the missionary homes were mostly unheated, except for the sitting room where the family assembled for its leisure moments, about the stove or the fireplace. Bathrooms were heated by small charcoal stoves, or perambulating oil stoves. In China one never burns wood—there isn't any to burn in most places. And as for the servant question which pops up continually, many of the women I knew would have preferred to do their own work as they were accustomed to doing in this country; but the Chinese regard the missionaries as scholars, and in the old Chinese system a scholar never soiled his hands with manual labor. That's why he wore his finger nails so exaggeratedly long. Study and work were not compatible in his philosophy. Then again, the Chinese have very definite ideas about the kinds of labor they will perform. A cook does not expect to do anything but cook. No housecleaning, no washing or ironing for him. The table-boy does not expect to make beds or help look after the children. His province is light cleaning, serving the meals, washing the dishes, etc. The whole thing is rather complicated, so that eventually one finds that one must have four servants to do the work that is normally done by a maid of all work in this country. The combined wages of the four servants equal the wages of one American maid, and they furnish their own food, but receive the cooking fuel gratis!

AS FOR the missionary's being married, they expect him to be. The single man or woman is looked upon as abnormal, if not immoral. A young unmarried woman, if attractive, is frequently regarded as a prostitute, and called so upon the streets. But the Roman Catholic clergy and the Anglican monks and nuns, who appear constantly in the distinctive habits of their orders, are set apart as definitely in the minds of the Chinese as are their own Buddhist or Taoist priests. There is no question.

In the East, as here at home, the married clergyman and his wife should adjust their family life to the economic scale of the people they serve. We should furnish smaller and less imposing houses for our missionaries which will enable them to live more simply. Both here and abroad, in sections where poverty is in evidence the rector's wife should do all her own work as do the other women in the parish or the mission. If her husband is located in a place where the living scale is higher, and he is paid enough to make it possible, the home should be conducted in keeping with the general status set in the community. And this rule, I think, most rectors' wives follow.

Of course, this whole question of a celibate clergy will never be settled in the Episcopal Church for the reason stated in an editorial in *THE LIVING CHURCH* of January 12th, namely: "The married priesthood is one of the glories of Anglicanism"—whatever that may mean. The polity of our Church is that of a constitutional monarchy, but sometimes,

for lazy and cowardly reasons, I wish it were as dictatorial as the Roman Church. Thus, if a young man applied for Holy Orders, he would do so with the understanding that he would be required to take the vow of celibacy. As long as there is a swinging door which can open and shut at every gust of belief, opinion, or personal inclination, there will be a divided house on this question of celibacy. A line might be drawn perhaps between the Anglo-Catholics and the Evangelicals.

I QUITE AGREE with the editorial writer that there should be a celibate priesthood wherever that is at all possible. My own personal ideal of a priest is that set forth in the fifth chapter of Hebrews: "For every high priest being taken from among men, is appointed for men in things pertaining to God," etc. The celibate priesthood has much which commends it. If, as the editor thinks, such a priest can manage admirably on \$1,000 a year (which I doubt), his expenses involve the following items:

Board, per week \$10 (questionable)	\$ 520
1 suit	30
1 overcoat, \$50 (to last five years or longer)	10
2 pairs of shoes	10
1 pair of rubbers	2
1 umbrella	2
1 raincoat, \$15 (to last three years)	5
2 hats—1 straw, 1 felt	7
12 collars—some celluloid	6
4 black shirts (to save laundry)	16
Laundry, per week 75 cts.	39
Dentist, two visits	25
Toilet articles	5
Tailoring, cleaning, pressing, etc.	20
12 haircuts	6
Clothing, gloves, linens, handkerchiefs	35
Periodicals	12
Insurance premiums	50
Contributions to parish, and private charities	100
Entertainment of guests	50
Transportation	20
Incidentals	30
	<hr/>
	\$1,000

If this budget can be worked, even comparatively small parishes could afford to have at least two clergymen. Their work might be divided as it was under the Colonial Puritan system, one preacher and one pastor, the senior priest in terms of service in the parish being the Father Rector. The preacher would gain much by such a method, for he would have adequate, uninterrupted time at his disposal for study, meditation, and preparation, and we might have better sermons. The pastor would not be harrassed by the specter of unprepared sermons as he went about on his calls of mercy, and we could indulge in specialization on a small scale which might prove very productive indeed. Under such a system, it might even become possible to have in each diocese or archdeaconry a central financial office from which all clergy salaries would be paid, as on the mission field (the parishes being assessed for their pro-rata salary quotas), and salaries might even be fixed as they are on the mission field, with increases coming after stated periods of service. If the work of any particular parish becomes too great for two priests to handle, additional clergy might be added and the parish taxed accordingly.

However, if all this seems fantastic (and it probably does) and there are to be married priests, then I quite disagree with the suggestion that they be prevented from working in the missionary fields of the Church. If ever a priest needed a wife and a home, it is in the mission field. Even financially, the Church would gain from this placement of the married clergy, for the reason that, more often than not, the wife adds another member to the staff without pay. She does the work of a sister, a deaconess, or a female lay worker, besides conducting a Christian home

which can serve as a guide. The day is past in missionary work where the emphasis can be laid on capturing the attention of the individual exclusively, and we must now seek for the conversion of the family unit as a whole. We must win families for Christ—a much more difficult task—but a much more satisfying and constructive one. And in this sphere, the married priest has a superb opportunity to do his best work. Large, wealthy, and self-sustaining parishes can better carry on their work with celibate priests at smaller salaries, thus liberating more funds for the missionary enterprise along the far-flung boundary lines of the Church universal.

QUITE WHOLEHEARTEDLY, I agree that the newly ordained priest might well defer his matrimonial plans for three or five years. Three, I think, would be sufficient, for if he hasn't encountered most of the pitfalls of his profession by that time and learned accordingly how to steer his course, the extra two years won't make much difference. And as for his stipend, in five years, ten, or even twenty, he probably won't be making enough additional income to make his marriage a safer venture financially speaking.

And as for the children of the clergy, one need not worry too much about them. They have a faculty for landing on their feet, and managing to solve their own problems. It's sort of bred in the bone. They are weaned on adjustment and readjustment. Perhaps the only thing I hold against a celibate priesthood is that it would deprive the world of such splendid fathers, and very fine children. I have admired every priest I have ever known who was a father—they are in a class quite by themselves and deserve the highest praise.

The Change in the Ministry

A STARTLING change has come over the personnel in the ministry of our American Church during the past 50 years. Half a century ago, a considerable proportion of the clergy of our Church came from educated and cultured families. Today but the smallest fraction does.

I bring forward this fact, not to erect any snobbish barrier in the sacred ministry, but simply to point out the practical apostasy of the majority of well-to-do and cultivated parents of the Episcopal Church from the standpoint of the Church's ministry. I can testify from a fairly wide experience that the fault does not lie primarily in our boys' not desiring to study for the priesthood, but rather in the fact that parents not only do not encourage this, but actively oppose it from distinctly selfish and un-Christian motives; and, these parents themselves are frequently pillars of the Church. Our Church is supposed to be especially efficient among members of society who by reason of wealth and training are able to enjoy the better things of life. It is a standing disgrace to the well-to-do of our Church that they give so few of their sons to the priesthood. It is not in any sense snobbishness but a simple statement of fact to recognize that many men in our priesthood today, faithful and conscientious, are still definitely limited along certain lines because of a lack of cultural background. The fault lies, however, not with these men but with parents of youths, who could have brought into the work of the ministry the strength and poise and breeding of the truly cultured, and who as parents discouraged this endeavor.

It was from the family of Mary and Joseph that Jesus went forth to His ministry. What is the trouble with the families of our Church that they cannot produce a son for the ministry? And this should mean, certainly, not chiefly the sons who could not make their way in life in any other fashion, but rather those sons of good family who could make good in any walk of life, and who from personal conviction choose the priesthood. Mothers and fathers of our Church, remember this at God's judgment day!

—Rev. Dr. Leicester C. Lewis.

The Church in Richmond Town*

By the Rev.

G. MacLaren Brydon, D.D.

Historiographer of the Diocese of Virginia



IT IS "Old St. John's" to us of the present generation, finding it hard, as we do, to realize that this name is one of the more modern features of its life. But to those who came from every section of his Majesty's colony and dominion of Virginia to meet within its walls on those fateful days in March, 1775, it was simply, as it had been for 34 years, "the church in Richmond Town."

Colonel Byrd, when he planned the establishment of the "City in the Air," as he called it in his diary, and Colonel Mayo, as he surveyed the site and set aside two lots for the location of a future church, could not in their wildest dreams have foreseen that the simple little wooden building which they had in mind as a church would, in later generations, be held in nationwide veneration as the place from which a voice rang out, echoing from Massachusetts to Georgia and calling men to arms against the mother country.

They were thinking of a market town and shipping point. They knew that the rapidly growing population on the north side of the James river to the west would welcome a shipping point and market as near to them as deep water would permit. They saw the value of a place as convenient as possible to the upper country of Goochland and beyond, where the agents of English and Scottish merchants might establish their offices and warehouses of supplies.

They recognized the value to the stability of a new little frontier town of having a place of worship within it. They knew without doubt that the rude little "Falls" chapel of Henrico parish, standing within a few miles, near Lower Westham, was 20 years old, and would soon need to be enlarged or rebuilt; and perhaps there is little doubt that they hoped that sufficient influence might be brought upon the vestry of Henrico parish to induce them to build a new and larger church in the new town—especially if the necessary lots were given to the parish. Certainly, the new church was eventually

ordered to be erected upon the lots offered within the town and the older "Falls chapel," erected in 1717, was abandoned. The site of this earliest chapel is unknown though in all probability it is somewhere within the westernmost boundaries of the present-day city of Richmond.

THE "church in Richmond Town" had seen many changes in its generation of life between 1741 and 1775. The population of the little community and the adjacent territory had grown to such an extent that the church had required enlargement to provide seats for increasing attendance of worshippers.

It had started out in life as a plain oblong building, extending due east and west in compliance with English ecclesiastical law, but in utter defiance of street lines. The chancel was in the east end of the church and the pulpit, separate entirely from the chancel, was in all probability on the north wall of the church, perhaps about the center of the building. There was a door in the west end and another in the south wall opposite the pulpit.

There is no authentic account of the interior of the church as it appeared when first erected in 1741, but it was the universal custom in all of the churches of this oblong style to have the pulpit at, or near, the center of the north wall, or the south wall, and a door opposite in the other wall. As the lots upon which the church was erected faced on Grace street, it would seem quite obvious that the door would be in the south wall as most convenient to the street, and the pulpit would, consequently, be on the north wall. The pulpit was unquestionably the two-decker type, or three-decker. The minister would read the service from the lower desk and when that was finished lay aside his surplice and stole, put on his black Geneva gown, and go up into the topmost desk to preach his sermon therefrom. The chancel was never used except for celebrations of the Holy Communion three or four times a year—at Christmas, Easter, Whitsunday, and perhaps some-

*From the *Virginia Commonwealth*.

¶ Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation. *bles & preserve these U.S.*

✕ Priest. O Lord, ~~save the King~~

Answer. And mercifully hear us, when we call upon thee.

¶ A Prayer for the King's Majesty.

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of ^{the universe} ~~princes~~, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with

thy favour to behold ^{the Magistrate} ~~our most~~ ^{of this commonwealth}

gracious Sovereign Lord King GEORGE; and so replenish them

with the grace of thy Holy Spirit, that they may always incline

to thy will, and walk in thy way: Endue them plenteously

with heavenly gifts; grant him ~~in health and wealth long to~~

live; strengthen them that they

may vanquish and overcome all ~~their~~ enemies; and finally after

this life, they may attain everlasting joy and felicity, through

Jesus Christ our Lord. Amen.

A PRAYER FOR THE KING'S MAJESTY

At the top are the versicles as amended. Below: The Prayer for the King's Majesty as amended by order of the convention which declared Virginia's independence of Great Britain, to become a prayer for the Magistrates of the Commonwealth. Taken from the Prayer Book used by the Rev. Patrick Henry, uncle of the orator. The Rev. Patrick Henry was minister of St. Paul's parish in Hanover county from 1737 until his death in 1777. This prayer was in use in the Episcopal Church in Virginia until 1789, when the American Episcopal Prayer Book was issued.

time about Michaelmas. The font quite probably stood in a square pew beside the west door.

The change made in the structure of the church before the Revolution was the addition of a transept in the north side, thereby transforming it from an oblong building to the form of a T-shaped cross. After this change the pulpit was placed at the reëntrant angle on the east side of the transept. The pulpit at this point could be seen from all points in the church, but, as the chancel remained in the east end, some of the worshipers in the pews in the transept could hear but could not see the minister when he celebrated the Holy Communion.

All of the later additions whereby the church has come to its present shape came later. The erection of the present chancel in what would have been a south transept, the opening of the present door in what was the east end of the original building, the lengthening of the first north transept into the present nave, and the erection of the present tower have all come since the days of the Revolution.

IT IS WELL to bear in mind the shape of the church at the time when the convention of March, 1775, met within its walls, because the pictures one usually sees of the president of the convention sitting in a pulpit placed against the center of the east wall are utterly imaginary and fallacious. It is quite probable that the president sat in the chancel with the clerk's desk just in front of it, but there was no pulpit there. Patrick Henry, when he made his impassioned speech, arose from his seat and probably stood in the square pew in which his seat was assigned, as he addressed the convention. The exact spot where he stood is approximately known, and was within the shadow of the pulpit. The square pew around the base of the pulpit was usually assigned to the parson's family, and called the "parson's pew." One might venture the guess that Mr. Henry's seat was within the parson's pew.

From the standpoint of the church and the part it played in the convention, it is interesting to know of the services held therein for its members. The convention met in the church building because, first, it was the most suitable building in the town for such a meeting and, second and more important, all men knew the attitude of minister and people of loyalty to the Virginia cause. The house of burgesses had in the preceding year tested the attitude of the people, the vestries, and the ministers of the Established Church of Virginia when they called for a day of fasting and services in all churches on the day, June 1, 1774, upon which the port of Boston was closed by British forces, and the Established Church had shown its sympathies in the general observance of the day of services and fasting.

Mr. Miles Selden, the rector of the parish, had been appointed the chaplain of the convention. He had been rector since 1756, was known and trusted by his parishioners, and had been elected by the people of the county as a member and president of the county committee of safety. It was his duty as chaplain to offer prayers at the opening of each day's session of the convention for God's blessing and guidance of the group of determined men who for love of their country's liberties were defying the government of the homeland.

In trying to visualize the events of that momentous day, it is not difficult to read today in the old prayer books of that period some at least of the very prayers which Mr. Selden used at the opening session. Unquestionably he used the "Prayer for the King's Majesty." This is unquestionable because the Virginia conventions insisted until all hope was past that their antagonism was not to the King, but to the actions of Parliament. They professed in no uncertain terms their loyalty to their

sovereign and they would not open such a meeting without the customary prayers for the King, and for the royal family. Perhaps also the chaplain followed these two by the prayer in the Prayer Book "For the High Court of Parliament," adapting this one to the occasion by the change of a few words, and making it a prayer for the Virginia convention. Beyond this we cannot go in imagination, but these particular prayers would seem to have been the obvious selection of the chaplain.

THE DAYS passed into months and years, and a strange new prayer was being used in the services in the church in Richmond Town. The Virginia convention on May 15, 1776, formally declared Virginia's independence of Great Britain and instructed its deputation in the Continental Congress to move that Congress declare the independence of all the American colonies. During the weeks when the debate was raging in Congress the Virginia convention was making the changes in the government required by the new status, and electing new officers. They completed their work and adjourned *sine die* on July 5th, and on that day Patrick Henry was formally inducted into office as the first governor of the independent Commonwealth of Virginia. Almost the last action of this convention was to order changes in the Prayer Book of the Established Church of Virginia, removing therefrom all prayers and petitions for the King and royal family and amending the Prayer for the King's Majesty into "A Prayer for the Magistrates of the Commonwealth." This new prayer was mandatory in all the churches in Virginia as long as the old Mother Church remained the Established Church. After 1784, when the Church was disestablished, the prayer remained in use until the Prayer Book of the Protestant Episcopal Church in the United States of America was completed and issued for general use in 1789. Then the Prayer for the Magistrates of the Commonwealth was changed to become "A Prayer for the President of the United States and All in Civil Authority."

Unquestionably Mr. Selden used this Prayer for the Magistrates of the Commonwealth during all the years of the Revolution as men and women gathered for worship in the church. After 1779, when Richmond became the capital of the Commonwealth, the church took old Bruton's place as the "Court Church" of the Virginia government, and remained so until the legislature, in 1784, cut the final ties in separation of Church and State.

In 1785, when the first convention of the Protestant Episcopal Church of Virginia met in Richmond to gather together the parishes of the old Established Church, shattered by experiences of the Revolution, and organize them into the life of a new day as an independent and sovereign diocese of the Anglican Church, the worship of the members centered in the church and the first convention sermon was preached there, though the convention held its daily meetings in the "Public Buildings," in that and in immediately subsequent years.

Again the church was the place of worship for another convention of utmost importance. The state convention of 1788, called to consider the momentous question of adoption by Virginia of the proposed Constitution of the United States, held its meeting elsewhere, but the church was the place of worship on Sundays for those who came as members of the convention. One can visualize the parson, as he held his services, praying for the magistrates of the commonwealth and for God's guidance of the various conventions.

Once again that old prayer was changed in form to suit new conditions. When Virginia seceded from the federal union in 1861 and joined the Southern Confederacy, the Episcopal Church in Virginia withdrew from the Protestant

A Prayer for the President of the Confederate States, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold and bless thy servant THE PRESIDENT OF THE CONFEDERATE STATES, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plentifully with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

Episcopal Church in the United States and joined with the dioceses in the other seceded states in organizing the Protestant Episcopal Church in the Confederate States of America. A Prayer Book of the Church in the Confederate States was adopted, and in it the old prayer was amended again to become "A Prayer for the President of the Confederate States." This prayer was, of course, used in the old church, now named St. John's church, during all the years of war. After the collapse of the Confederacy the diocese of Virginia, as did the dioceses in all the other Southern states, resumed without delay its former affiliation with the Episcopal Church of the Northern states and the Prayer for the President of the United States came once more into use.

The church in Richmond Town fell on evil days after 1789. The present state capitol was brought essentially to completion in that year, and because the growing population of the community had spread down across Shockoe valley and up the sides of Capitol hill, the new capitol was considered far more convenient in location for services than the church. The church was still the only church building in the town, but, after 1789, it was disused and regular services were held in the capitol.

It was during the period beginning about this time that Parson Buchanan, the rector of the Episcopal parish of Henrico, and Parson Blair, the Presbyterian minister and schoolmaster, most intimate friends, held services in the capitol on alternate Sundays, and, the same congregation worshipping there every Sunday, it was said that the young people growing up did not know whether they were Presbyterians or Episcopalians.

THE OLD CHURCH continued unused, and opened only for funerals and for celebrations of the Holy Communion on Christmas, Easter, and Whitsunday. For 25 years it remained in this condition until, in 1814, the Episcopal congregation of the town left the capitol and occupied the newly erected Monumental church, with Richard Channing Moore, Bishop of Virginia, as the rector. Among the first recorded actions of the vestry of the Monumental church was an appropriation of \$200 per annum to secure an assistant to Parson Buchanan, in order to reopen and hold regular services once more in "the church on Richmond hill."

The present-day life of St. John's begins with this date. Because there was then another Episcopal church building in the town, a more distinctive name was required for the old church and, within a few years of its revival, the name of St. John's was officially given to it.

So runs the history of the venerable old building which

Richmond holds in trust for the people of these United States, as a sacred and widely beloved shrine of American liberty. For the citizens of Richmond and of Virginia it is even more than that, because the old church has seen and shared in all that has gone to make up the life of city and state during the past 200 years.

In times of war—the French and Indian war of 1754-63, the Revolution, the War Between the States, the World war—when fathers and mothers met here to worship and to commend their sons to the protection of a merciful Father; in times of calamity and catastrophe; and in days of fear and of rejoicing, the old church has been standing firmly upon its hill, speaking to the passing generations who have gathered within its walls, of the Faith which makes men strong and brave and true.



CHURCH MUSIC

Rev. John W. Norris, Editor



"When the Pews Are Empty"

ONE OF the common complaints of a choir is that it cannot do its best "when the pews are empty." Recently a man who has held a soloist's position in a large church for many years said that the members of the choir in which he sang disliked Evensong because so few people ever attended any more.

"Don't you enjoy singing for and to the glory of God?" he was asked.

"Yes, but we sing better when the pews are filled," was the reply.

"Then you are really not singing to praise God, but rather to please the congregation. Is that not so?"

There was no reply.

Now, although this man felt that he had been bested in a passing argument, there is an element of truth in both sides of that argument. A choir may enjoy going into the church and singing the service solely to praise God. It should be willing to do so. Nor should it be just a matter of "enjoyment," but should be viewed as an opportunity for worship.

So many of our choirs forget this elemental fact. The paid choir, fine as it is, usually depends upon men, or men and women, from without the parish to augment it. The selection of such a choir member is determined not by Churchmanship but by vocal ability. The willingness to sing in such a choir is determined, not by a desire to worship, but by the amount of salary the position will pay. Remove the pay and few of the choir will remain.

On the other hand it is often difficult to maintain a good choir and depend solely upon the parish to supply the material for it. The only way in which it can be done effectively is by providing the choir with an opportunity to do the finest of which it is capable. In this way interest can be maintained and effective choir work developed.

But, whether the choir be paid or be volunteer, the fact that what it does is to sing praises to God should never be forgotten. We have sung in choirs where apparently no thought was ever given to this side of choir work. Certainly no prayers were ever used at the beginning of the rehearsal. No mention was made of the value of the music in public worship. The whole emphasis during each rehearsal was upon the proper rendition of the music. It was the music, not the worship, that was paramount.

Yet there is something to be said for a choir's ability to sing better before a big congregation. It has been well said that it takes three to make music; the composer, the performer, and the listener. Public worship is a corporate act. Just as each individual will feel more keenly the corporate movement of worship in a well-filled church, so will the members of the choir feel and be inspired by the presence of many who are worshipping with them.

In the final analysis, however, the test of the choir's sense of its work will be in the empty or half-filled church. If it is singing for the glory of God, it will do its best despite the absence of a congregation. It will recognize that the members are there, not to be paid either in money or in popular adulation, but for the opportunity of worshipping. This attitude, however, will be developed only when the choirmaster views his office as that of a lesser minister of the parish. For he will then inculcate that spirit into the singers. If he has a paid choir he will be certain that the singers are not entering the sanctuary solely from a mercenary motive. If the choir be volunteer he will stress the idea of worship through music as one of spiritual opportunity.

War and Man

ONE OF THE saddest things about a war is the subtle change it works in plastic human material. An idealistic Frenchman—not a Christian—went to jail for a year rather than do a term of military service for his country.

Militarism was, for him, the antithesis of all he valued. His term in jail completed, as you may imagine, he wished to leave a land that would always be ready to label him "Character—bad," and so he went to Barcelona, in Spain. He was not long there before war, the actuality, was upon him. Another Frenchman, a Christian pacifist, came to Barcelona, and met him, now in uniform, and with a pistol at his side.

"Doesn't it hurt you to wear that?" he asked.

"Of course it does; but what else can we do? . . . Things dearer than life itself are at stake—causes for which we have struggled and suffered in the past, social justice, human brotherhood, and freedom. Must we not defend these immeasurably valuable things?"

"Do you not feel that the bearing of arms is making a change in yourself?"

After a pause, gravely and sadly, he made answer: "Yes, there is no doubt that it is changing me. Each time I see this weapon at my side, I think of the dangers it will enable me to ward off. . . . For myself, I still have the memory of my past days to hold me back—memories of prison and the break with my family. But the young fellows, who have no such memories, quickly free themselves of their previous anti-militarism, and some have developed a veritable revolver sadism. . . . Tell me, do you think we are all damned, condemned forever to run round in a vicious circle? We desire justice and liberty, yet, in order to establish them or defend them, we must employ violence; and in using violence we destroy justice and liberty with our own hands."

—A French Member of the Fellowship of Reconciliation.

ACKNOWLEDGMENTS

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CHINA EMERGENCY FUND

Thank Offering	\$18.00
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De Profundis

By Myrtle Humphreys

THE ALTAR GUILD had just left after decorating the church for tomorrow's services, and the air was heavy with the scent of lilies. In her basement office, the parish secretary sat alone. From the church above sounded the resonant notes of a pipe organ bearing solemn accompaniment to the tenor soloist, who was rehearsing parts of Mendelssohn's *Elijah*. Resting her head upon her hands, she listened dreamily.

A door in the upper hall creaked. Then a slow wavering tread descended the stairs which led to the office in the crypt, and an unkempt woman appeared in the doorway. Accustomed as she was to applicants for relief, the secretary was startled. That *this* character should appear here—a woman who had been more than suspected of murder! No one ever dreamed of seeing *her* enter a church. However, the secretary was too self-possessed to betray surprise.

"Good afternoon," she remarked gravely. "Is there anything I can do for you?"

"I want someone to help me."

"Will you be seated?"

The newcomer sank wearily into a chair. "Do you know who I am?" she queried half-defiantly. "They call me Dog-Face Dixon's woman."

"I know," was the quiet response. Who did *not* know? The newspapers had been full of her history at the time when a stranger was found shot to death on the slopes of South mountain, and this woman had been accused of the murder. But after all, the law could prove nothing. They had had to free her.

"He ain't Dog-Face to me," continued the old woman with a flush on her withered cheek. "He's *John* to me, and we've been married 40 years. He's the only person on God's earth that ever cared whether I lived or died, and he cares for me yet, even if I have been pinched for murder—but they had to let me go—couldn't prove it—no—no—" Her voice trailed off into silence.

"Had you a good mother?" asked the secretary mechanically.

"Died when I was a baby—and my father too. Never remember either of them. I was raised in a poorhouse, and they bound me out to a brute when I was 12. He got me in trouble when I was 13. The child died. When I was well, I

ran away. Later I met John, and we were married, and I've always been a decent woman since. *That's* something anyway. Years afterward, the brute found me again. He didn't really want me, but he wanted to turn John against me, so I waited for him with a—a—well, it's at the bottom of the lake now. You remember they found him dead on the mountain?"

"Yes, near your lonely home."

"It was never lonely until lately, but we're both too old and too sick to work now, and the doctor says John can't live long. It's lonely up there now, and the nights seem longer and darker up there in the woods. Can't you help me? I came to you because everyone says you were so good to your mother."

Involuntarily, the secretary glanced down over her own black frock, and winced at the reminder of a recently inflicted pain.

"I don't want to live after John is gone," continued the old woman drearily; "but how can I follow him? He's a good man—but I'm bad—and it seems all dark."

A long silence. Both were gazing intently at the crucifix over the desk. Upstairs, the tenor wailed: "O that I knew where I might find Him that I might even come before His presence—O that I knew *where* I might find Him."

Outside the open casement, small ivy leaves fluttered golden-green in the sunlight. From the churchyard sounded the voice of the vicar taking leave of his wife. He entered the church just as the great clock in the tower struck 4. It was his hour for hearing confessions.

Again the young woman's gaze swept over her strange caller—noting the aged, disheartened face, the thin, undernourished body, and the soaked and tattered shoes.

"Yes, yes," muttered the old woman. "They had to let me go—they couldn't prove anything, but I—I waited near the mountain road. I didn't intend to kill him—just meant to scare him—but he tried to take the gun away—and it went off—and—"

THE SECRETARY suddenly galvanized into action. "Don't tell me!" she cried, starting to her feet. "Don't you know the law could compel me to testify against you? Poor misguided soul! *I'm* not the person you should tell. Do you want to talk to someone who will *never* tell—not even if they should force him to take the witness stand? Do you want to talk to someone who will help you on the way to heaven?"

"Yes—Oh, yes!"

"Then come upstairs with me. Tomorrow some of us will come to see your sick husband."

Five minutes later, priest and penitent entered the sanctuary, and the secretary returned alone to the office. Overhead the throbbing of the organ had ceased, but the tenor still sang softly to himself as he went away through the churchyard: "If with all your hearts, ye truly seek Me, ye shall *surely* find Me. Thus saith our God—thus saith our God."

Clerical Slips

A DERBYSHIRE vicar at a funeral: "He maketh me to lie down in still waters." And a Northern minister gave out, "As when the Hebrew serpent raised the brazen prophet high." He hastily corrected himself: "As when the brazen prophet raised the Hebrew serpent high."

—The "Periodical."

ST. JOSEPH

SPOUSE of the Blessed Virgin, else thy name
Had long since vanished from the ken of earth,
'Twas wreckage of thy dreams that brought thee fame,
And made thee guardian of that holy birth.
Because of sweet acceptance of God's will
That bound thee to a life of sacrifice,
We of the holy Church revere thee still,
Who gave a loyal obedience at such price.
When all our cherished plans lie in the dust,
And what to us seems good, goes all awry,
May we remember thy unflinching trust,
Follow the guidance that we can't descry.
From dire confusion, God's best works are wrought.
In greatest pain, His joy comes all unsought.

GWLADYS A. DAVIES.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

Two Important Studies of Neutrality

AMERICA GOES TO WAR. By Charles C. Tansill. Little, Brown. \$5.00.

AND SO TO WAR. By Hubert Herring. Yale university press. \$2.00.

DR. TANSILL'S voluminous book (731 pp.) is the result of a long, painstaking study of original sources and contemporary data of the World war so far as America's participation in it is concerned. The author is a trained historian. Mr. Herring's volume is a concise, well-written argument by a trained newspaper man. In a very interesting but undesigned way, the books supplement each other. One describes in great detail how America was drawn into the conflict of 1914-1918. The other describes with vivid, and at times vehement, language how, so he devoutly believes, we are being drawn into another international war.

Both regard their books as contributions to the study of that much vexed and must discussed subject—neutrality. Despite his ardent sympathies for the Allied cause during the pre-war years, Dr. Tansill declares that most Americans were in favor of a policy of neutrality. He believes that President Wilson's failure to maintain the uncertain balance between friendship for the Entente powers and open war with Germany indicated the strength of certain social forces that make for war.

Mr. Herring has undertaken to state his case not for isolation but for neutrality: for the United States' keeping out of European and Asiatic wars where it has no essential interests, and for its keeping out of the European system of alliances which has no higher motive than to preserve the status quo for the countries that have what they want.

Neither seems to feel that the United States had or has any interest in the international issues that were or are dividing the nations of the world. Both seem to feel that this country is practically impregnable, that our interests are our own and in no danger, unless we allow ourselves to become embroiled in what they consider other people's affairs. Mr. Herring maintains that we can be recalled to what he terms the "sane path of neutrality by putting a stop to all talk of joint blockades of Japan, recalling our nationals from all war zones, stipulating that all travel and all trade in war zones are at the risk of the traveler and the trader and stopping all trade with the belligerents in the implements of war."

This is substantially what Dr. Tansill believes should have been done prior to the World war. Whether the pursuit of such a plan would have averted war remains, and no doubt will continue to remain, an open question, although Dr. Tansill throws much new light on it. Much that he says, based as it is on his thorough-going research among original documents, will unquestionably result in reconsideration of the whole situation.

Both authors are critical, not to say at certain places hypercritical, of the attitude and influence of Great Britain. Dr. Tansill pens a sharp indictment of British policy and practice. Secretary Lansing's language in his protests to the British government for infractions of international law, he says, gave American diplomatic correspondence a new turn when he used it to delude his own countrymen into the false belief that he was insistent upon the protection of all American rights.

Mr. Herring insists that since 1919 the United States has been subjected to an extensive and unremitting bombardment to get it to join with the powers whose interests lie in keeping the treaty of Versailles in force. Time after time, he asserts, despite propaganda, the country has voted against foreign entanglements. In his opinion the effort to get the United States into the European system has persisted, and with Mr. Roosevelt's Chicago speech last October has scored one of its most notable victories.

Mr. Herring presents the case for the other side as one that in the long run, and in the short run too, is more likely to help this country and the peace of the world than any more wars to end wars. All of which, it will be recognized, is a matter of opinion. His view of America and England may be gathered from these words: "If she [America] is denied Canterbury, she has Manning. If she cannot have St. Paul's she does have St. John

the Divine; for Westminster she substitutes the national cathedral on the hills above the capitol and there lives scarcely a statesman so humble as not to entertain hopes that his ashes shall some day rest in its vaults. Deprived of the House of Lords, the Episcopal Church delights in her hold upon the Lords of finance and diplomacy. Wherever the Book of Common Prayer appears, there is the lengthened shadow of the British Empire."

Both are at one in their criticism of Woodrow Wilson and Franklin Roosevelt, whom they regard as pro-British, although Dr. Tansill points out in his suggestive introductory chapter that the American attitude toward Germany in the opening months of 1914 was far from friendly. He asserts that the "widespread distrust and open dislike of the ruler of Germany was an important factor in determining the attitude of the American people during the first three years of the World war."

From Mr. Herring's point of view, "the President of the United States, with excellent conscience and pure intention, is doing those things which are calculated to yield him a place in history with Woodrow Wilson—as one of the two most dangerous ever to occupy the White House."

Granting their premises, we find the authors have made out a strong case, but how many are prepared to grant them?

CLINTON ROGERS WOODRUFF.

American Protestant Theology

THE KINGDOM OF GOD IN AMERICA. By H. Richard Niebuhr. Willett, Clark. Pp. 215. \$2.00.

PROTESTANT theology, said a Scottish wit, is created in Germany, corrected in Scotland and corrupted in America. It may be not unfairly said that, theologically, Dr. Niebuhr's previous volume *The Social Sources of Denominationalism* belonged to the "corrupt" stage of liberal theology; his new book, on the other hand is born of contact with the creative movement led by Prof. Karl Barth. With brilliance and courage, Dr. Niebuhr offers a new analysis of American religion, one which does greater justice to the religious reality of the heart of it.

"The Christian movement in America began with the confession of loyalty to the sovereign God and moved on to experience the reality of the reign of Christ. From that experience it went on to the prayer, 'Thy kingdom come; thy will be done on earth as it is in heaven.' The three notes of faith in the sovereignty, the experience of the love of Christ and hope of ultimate redemption are inseparable."

At times we seem to hear the voice of the convert rather than that of the balanced theologian. This accounts perhaps for the lack of any real understanding of Catholic theology. When the author has passed from the "creative" to the "corrected" stage, we may have from his pen a volume which will be even more significant than those he has already written, one in which there will be a juster conception of nature and a greater understanding of institutional religion. Meanwhile one cannot but welcome this important and vital study of religion in the United States.

T. S. K. SCOTT-CRAIG.

A Surprising Book on the Christian Faith

CHALLENGE. By M. R. Bennett. Longmans Green, Pp. 114. \$1.40.

HERE IS A surprising little book, introduced by the Archbishop of York. Fr. Bennett is so clearly a young man, full of enthusiasm for the Faith and not very careful about how he expresses that Faith, that he wins our interest and attention. It will stir people up, and it will need someone to balance its excesses; but it is the sort of thing that a lethargic Christian needs now and again, if he is to share the excitement which is a by no means unimportant part of the Christian gospel of God in Christ.

W. NORMAN PITTINGER.

THE ASPIRING man never arrives at the goal of his ideals, for that would place them too near.

—Bishop Woodcock.

NEWS OF THE CHURCH

Plan Church of Air Broadcasts on WABC

Church in the Industrial World and Educational Problem of Church to be General Themes

NEW YORK—Two broadcasts in the near future, a recent announcement states, have been arranged for in the schedule of the Episcopal Church of the Air. One will discuss the Church's responsibility in the present age; the other will consider the educational problem in the Church.

Spencer Miller, Jr., on August 28th is to discuss the Church's responsibility in an era of sweeping readjustment in the industrial world. This broadcast is timed to precede Labor Day. It will present a message from a layman of the Church, a consultant to the Department of Christian Social Service of the National Council who is internationally known in his field.

The service in which the address is set will be conducted by the Rev. Charles D. Kean of the staff of St. George's church here. It will take place over a nation-wide hookup of the Columbia broadcasting system, originating in the studio of WABC, New York City, at 10 A.M. Eastern daylight saving time.

The second broadcast is timed to meet the vast interest in educational matters which comes at the close of September, reflecting again the interest and responsibility of the Church to the throngs of American young people.

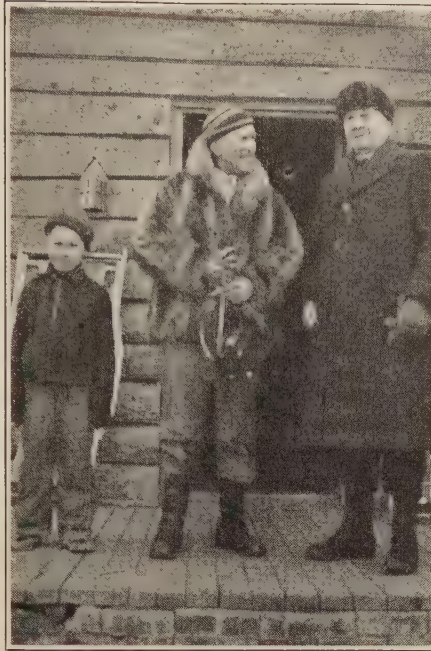
The broadcast will be delivered by the Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Religious Education of the National Council, a distinguished educator who is thoroughly conversant with the problems involved and possessed of an authoritative message. This broadcast is to take place at 10 A.M. Eastern standard time on September 25th from Columbia's WABC, New York City, with 50 stations participating.

Since the broadcast takes place on the day of change of time from daylight to standard, it requires special care in dialing.

Kenyon Freshmen 43% Anglican

GAMBIER, OHIO—Of the 100 students, representing 20 states, who will comprise the class of 1942 at Kenyon college, 43% are Episcopalians. Presbyterians number 23%, Methodists and Roman Catholics each 7%, and Congregationalists and Christian Scientists each 5%. The remaining 10% are affiliated with widely scattered Church groups.

During the past few years, from 40% to 45% of the student body at Kenyon has been Episcopalian.



DR. BURKE AND BISHOP ROWE

This picture of the doctor (center) with the Bishop and a young Fort Yukon Churchman was taken during Bishop Rowe's spring visitation this year.

Rev. Dr. Grafton Burke Suffers Nervous Collapse

SEATTLE, WASH.—The Rev. Dr. Grafton Burke, director of Hudson Stuck memorial hospital, Fort Yukon, Alaska, has undergone a complete nervous collapse, Bishop Rowe reported on August 24th. Dr. Burke is being brought to Seattle for treatment.

Ordained priest only last June, he has been a missionary in Alaska for 30 years.

Chinese Reject Plan for Safety Zone in Wuchang

HANKOW, CHINA—A plan for a safety zone in Wuchang, it was reported on August 16th, has been rejected by the Wuhan Chinese garrison headquarters. The plan, proposed by Bishop Gilman and other missionaries, would set up a demilitarized area to be used as a concentration center for civilians. The area would include a number of American Church mission properties.

In explaining the rejection of the project, the spokesman for the garrison said that all Wuchang was likely to be involved in the defense against the Japanese. Should the Chinese forces agree not to use a section of the city, they would prejudice their chance of military success in Wuchang.

Plans to evacuate the civilian population still remaining in Wuchang were given additional attention, after this refusal. The civilians will move largely to the mountains south and west of the city.

Bishop Gilman's Life Endangered by Bomb

Four Chinese Are Killed on Boone Compound; Middle School Dormitory, Other Buildings Demolished

NEW YORK—Bishop Gilman of Hankow narrowly escaped death from Japanese bombers on August 11th, when, during the air raids on Wuchang and Hankow, three bombs were dropped on the compound of Boone college. Four of the Chinese civilians who had sought refuge on the compound were killed; and the middle school dormitory, a building used as a Boy Scout headquarters, and 10 small Chinese houses were demolished.

The Bishop and his guests, John L. Coe of Ann Arbor, Mich., and Robert T. Demp of Toronto, Canada, were preparing for dinner at the Bishop's residence when one of the bombs made a direct hit on the dormitory 50 yards away. While the bombing plane was overhead, the Bishop and his friends retreated to an upstairs hall. Returning downstairs after the explosion, they found fragments of bombs buried in the furniture and walls.

"It is especially tragic," the Bishop is reported to have said, "that the civilians who sought protection of the American flag here were the victims of the bombings."

On the roofs of the buildings in the compound were six large American flags. There appears to be little doubt that the Japanese bomber knew he was destroying American property.

Boone college is a part of the internationally supported Central China university, one of the largest mission centers of higher learning in China. No classes have been held there since last June.

SISTER GERALDINE SAFE

The college faculty house was not damaged, and Sister Geraldine Cabot of Boston, who was in that building during the raid, was unhurt.

The chapel of the Order of St. Anne convent, in the same city, was demolished by a direct hit. Another bomb tore down a sisters' residence near by. Three American missionaries almost miraculously escaped death amid the ruins of the building.

Mother Superior Ursula Mary of Arlington Heights, Conn., Sister Eunice Mary of Chicago, and Fr. Walter Morse, SSJE, were in the house when the bomb struck. With a Chinese cook and a maidservant, they huddled under a staircase, as the house tumbled down about them. They received only minor scratches.

The Rev. R. E. Wood of Batavia, N. Y., took the inmates of St. Michael's orphanage into the basement of a building near the chapel. The orphanage was badly damaged,

(Continued on page 180)

Change at St. Paul's Rouses New Interest

Announce Regular Services Will
Continue in Oldest Church Now
Standing in New York City

By ELIZABETH MCCrackEN

NEW YORK—The announcement in the yearbook and register of the parish of Trinity church for 1937 that St. Paul's chapel is to return to its original status as a chapel of ease has aroused much interest in the history of this famous chapel. While many regret that pastoral work will cease with the retirement of the vicar, the Rev. Dr. Joseph P. McComas, on September 19th [L. C., August 10th and 17th], satisfaction is expressed that there will be one regular service on Sunday and four regular services each weekday. The chapel will be open every day for private devotions and for sightseers.

St. Paul's chapel is the oldest church building now standing in New York City. It was the second chapel to be erected by the mother church of Trinity, when the growth of the parish necessitated still another edifice. The first chapel was St. George's, built on Beekman street near Trinity church in 1748, and no longer standing. The present St. George's church, in Stuyvesant square, grew out of that early chapel of Trinity.

The original building of Trinity church itself was erected in 1696. This was destroyed by fire in 1776 and rebuilt in 1788-1790 and again in 1839-1846, the architect for this last and present building being Richard Upjohn.

St. Paul's chapel was built in 1764-1766. The architect was Mr. McBean. Great care has been taken to keep the building and its fittings in their original forms. Until quite recently, the chapel was heated by four large stoves placed in the four corners. The decoration and the appointments of the interior are very simple as



INTERIOR OF ST. PAUL'S CHAPEL, TRINITY PARISH, NEW YORK
(Wurts Bros. Photo.)

compared with the elaborate provisions made from the beginning for the mother church. St. Paul's chapel reminds English visitors of the churches in the Strand, London.

HAS TWO FAMOUS PEWS

American visitors usually ask first to see the two famous pews in the chapel. That occupied by George Washington is on the north aisle, and is marked by the shield of the United States. Governor Clinton's pew, on the south aisle, is marked by the shield of New York state.

The tombs are of unusual interest. Behind the chancel General Richard Montgomery, slain at the storming of Quebec on Christmas, 1775, is interred. In the churchyard is a memorial to General Montgomery. Near by is the grave of Thomas Addis Emmett, the Irish patriot, and that of Charles Mordeck, a Hessian captain. John Holt, editor of the *New York Gazette*, who died in 1784, is buried in another plot.

A grave of special interest to lovers of the theatre is that of George Frederick Cooke, the first English actor ever to play in the United States. Mr. Cooke was a star at Drury Lane; he came to America for a tour in 1810, acting at the Park theatre, not far from St. Paul's chapel. He died two years later. Edmund Kean, the celebrated actor, erected the monument which stands in the middle of the western half of the churchyard. The inscription on the monument was written by Fitz-Greene Halleck, and runs thus:

"Three kingdoms claim his birth;
Both hemispheres pronounce his worth."

ACTORS KEEP UP MONUMENT

Later inscriptions on the monument state that it was repaired by Charles Kean, the actor, in 1846, by E. A. Sothern in 1874, and by Edwin Booth in 1890. Within recent years, Edward H. Sothern, the Shakespearean actor, son of E. A. Sothern, visited the churchyard to see this monument and make sure that it was in good repair.

In addition to the regular services of

the Church in St. Paul's chapel, there have from the beginning been many special services. Among the most notable was the service for night workers, held at 2:30 A.M., for the many journalists and other night workers of the region. This service was inaugurated by the late vicar of the chapel, the Rev. Dr. William Montague Geer, who until his death on March 9, 1935, at the age of 87, was devoted to the work of St. Paul's. Even after his retirement, Dr. Geer continued to assist in any way that he could to the people who so loved him.

Another notable service has been the annual harvest festival. This has been on the traditional lines of such services in the Church of England. The official representatives of Great Britain have always attended this service, as have hundreds of visitors. Still another service, traditionally English, has been the Mothering Sunday service, on the Fourth Sunday in Lent.

Dr. McComas, as stated in an earlier notice [L. C., August 10th and 17th] has maintained the work of St. Paul's chapel for 20 years. On his retirement at the age of 68, it seemed wise to merge the work of this chapel with that of the mother church, only five minutes' walk distant. Changes in conditions make a separate chapel so near no longer necessary. St. Paul's chapel, however, will continue to be not only a shrine but also an integral part of Trinity parish, as a chapel of ease, cared for by the staff of Trinity church instead of having a staff of its own.

Program for Laymen's Conference Announced by Bishop of Vermont

BURLINGTON, VT.—The program for the first laymen's conference of the diocese of Vermont, which is to be held at Rock Point, Burlington, on August 27th and 28th, has just been announced by the Bishop of Vermont. Leaders of the Church throughout the state have announced their intention of sharing in the program. Each parish and mission is expected to send a lay representative.



ST. PAUL'S, FROM THE CHURCHYARD
(Wurts Bros. Photo.)

Bishop Pleased With Shanghai Staff's Work

Writes of Admiration for Mission Workers; Notes Opportunity for Further Christian Work

SHANGHAI—Extreme admiration for the Chinese and foreign workers who have been at their posts during the fighting in China was expressed by Bishop Roberts of Shanghai, in the Shanghai Newsletter. He had just visited Yangchow and Nankiang, by way of Chinkiang, and the expression was the result of his observations en route.

He noted, also, on his journey, the wonderful opportunity for Christian work that still exists in China.

"It was," he said, "altogether an inspiration to meet and talk with them [the Chinese and foreign workers] and to learn how they adapted themselves to the changing conditions; how faithful they were in their Christian life and worship; how unselfish they were in sharing with one another according to their needs."

"Many of the Chinese workers have stayed at their posts or returned to them with extreme danger to themselves, and have endured not a few insults. Their Christian spirit and devotion to Christ and His Church seem never to have been more genuine and praiseworthy."

OPPORTUNITY FOR CHRISTIAN WORK

In another place he enlarged on the wonderful opportunity for Christian work among the Chinese:

"As an expression of gratitude for the help which they received from the Christian Church, the refugees at Nanking have shown a peculiar willingness to listen to the Christian message. Hundreds of them have attended instruction classes. Many refugee women have already become catechumens at St. Paul's church, and a large group of them attended the confirmation service at the new church center."

"These people are under regular instruction by our Chinese and foreign workers. Certainly, a new chapter has been written in the history of Christian missions in China; and, granted freedom in the years to come, there is every evidence that the Church of Christ will make huge strides forward."

"Even though many Christians from this diocese have wandered inland and may never return, there already seem to be almost enough new candidates on the way to Baptism to make good the number of those who have gone away. There is this difference, however; those who went were usually people of means and education, whereas those who were left behind were mostly poor."

Bishop Roberts also expressed his admiration for the coöperation that has been possible between the different Church groups in China. A whole book, he feels, might only do justice to the way the Churches have helped each other during the past year.

"Nowhere," he wrote, "was this more evident than at Nanking, although the meeting of Westerners at Yangchow, which was attended by the Roman Catholic Father and all the Protestant workers in the city, was very impressive. At Nanking I was considerably struck by the coöperation between business people and the Christian workers."



MISS SPRINGER
(Chidnoff Studio Photo.)

Ethel Springer Succeeds Deaconess Newell as Dean

BERKELEY, CALIF.—Recently appointed dean of St. Margaret's house, Berkeley, Miss Ethel M. Springer succeeded Deaconess Anna G. Newell in that office on August 1st. Deaconess Newell died during the 1936 Christmas holidays.

Dean Springer comes to her new office from a similar position as dean of the Church training school of the diocese of Pennsylvania, which was merged this summer, as a department for women, with the Philadelphia divinity school. A native of Massachusetts, and a graduate of the Philadelphia training school, Miss Springer secured her Bachelor's degree at Radcliffe college and her Master's degree at the University of Pennsylvania.

For several years she was engaged in social work under the federal government, having been a field representative of the United States children's bureau; but she returned to Church work in 1931 when she became head of the Philadelphia school.

St. Margaret's house opened for its 32d year on August 18th with a household of 28 young women students of the University of California, several of whom are supplementing their college training with the special religious courses essential to preparation for service in the Church.

Dr. Robbins to Use Expository Preaching as Conference Theme

HARTFORD, CONN.—Expository Preaching with Especial Reference to the Christian Year will be the Rev. Dr. Howard Chandler Robbins' general theme when he leads the 21st annual pastors' conference for clergymen of all denominations in the Connecticut valley.

The conference, to be held under the auspices of the pastoral union of Connecticut and the Hartford seminary foundation, will meet September 13th and 14th in Hartranft hall of the Hartford theological seminary in this city.

Missionaries Are All Right So Far—Letter

Rev. L. R. Craighill Writes From Kuling of Religious Education Work Being Done There

By ALICE GREGG

SHANGHAI—"As the man falling from the tenth story said when he was passing the fifth floor, 'We are all right so far!'" wrote the Rev. L. R. Craighill in a letter received here July 22d. The letter was written July 9th from Kuling, where Mr. Craighill has been since last May.

As this correspondent reported in THE LIVING CHURCH for June 29th, plans were made for providing a refugee center in Kuling for all members of the staff in the diocese of Anking, together with their families. No place is safe in such a time, but it was felt that Kuling, situated high up in the mountains, might be regarded as a reasonably secure spot.

The Presbyterians agreed to rent the conference buildings in West valley, and now the staff of the Anking diocese, with a few exceptions, are gathered together in the conference buildings.

Mr. Craighill writes:

"All the Anking Chinese clergy are here and most of the staff and families from that whole area, and Kiukiang besides. Even Rankin Rao and his family got here a few days ago after a hard overland journey. . . .

"On July 7th and 8th, we had a retreat for the evangelistic staff, led by Robin. It was about the finest thing of its kind I ever heard from anybody."

"A day school will start on Monday which will include everything from kindergarten through junior middle school with 111 children in the conference buildings enrolled. Tomorrow a graded Sunday school will get under way. We have material, brought up from Kiukiang, for three months. Two choirs, children and young people, will get started this week, and there will be periods of general singing of hymns for adults. With Venetia Cox at the helm, these should all prove worth while."

BIBLE CLASSES BEGUN

"Nine Bible classes and a period of class-work and discussion groups will begin on Monday. Periods for morning devotions and regular services are already under way. All the Bible women are acting as an altar guild under instruction. It is a fine project in learning by doing, and will be, I believe, of lasting significance."

"The outlines you sent have been greatly

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appreciated, and also the materials on home week, which are the only things to get through so far.

"... We are living day by day in faith. We will try to carry through the program, but even if the retreat were the only accomplishment, the institute would not be a failure."

Recent newspaper reports on Kuling have estimated the numbers of Chinese who have moved in in the last few days from Kiukiang and Nanchang regions as between 10,000 and 20,000.

CHINESE MUST MOVE

The most recent report was that 58 non-Chinese in Kuling would probably stay on, and be unmolested, but that it is likely the Chinese must move out in event of the enemy's advance. It is hoped that this does not mean the 294 of the Anking staff and their families in the conference buildings.

There is little change in conditions in Anking since the last time of reporting. Latest letters are dated July 11th. No word of outside happenings has seeped through to them since the occupation of the city on June 12th. At that time, the only remnants of the population left were several hundred at the Roman Catholic compound, and some 500 at St. James' compound.

These remain in these places of refugees, although some are registered and go outside to work for the military. There are 19 patients in the hospital. The chief problem is food. After almost a month of Buddhist diet, an arrangement has been entered into with the Roman Catholic Fathers, by which our foreign staff is supplied with fresh milk daily, and by which it will be supplied with five pounds of fresh pork every Saturday.

TWO EGGS FOR FIVE FOREIGNERS

Two eggs a day from two hens that were a gift have been the only protein foods these five foreigners had for several weeks. They write cheerfully that what they do not get in food, they can make up in sleep, as the power plant, which was put out of commission on June 12th, is still not functioning. (Hence, no radio news.) With no electricity, and little kerosene or candles, early hours are the rule.

Men are not the only ones who object to a meatless diet! After a four weeks' fast from meat, one of the grateful refugees who works for the soldiers outside brought in a tongue as a gift. The tongue was cooked, and ready for the meal, but the housekeeper made the mistake of letting Patrick, a very intelligent large orange cat, see her remove it from one cupboard to another. She left the room, and upon her return found Patrick in possession of the tongue!

Tragedy was averted by her quick return, for only a bit of the tip had gone. The tongue was scraped twice, and served for dinner! We trust that Patrick and his two friends got the scrapings!

Sister Constance and Mr. Lanphear are still in Wuhu. The Rev. Henri Pickens arrived in Shanghai a month ago, in obedience to Bishop Huntington's orders to proceed to Wuhu. However, he cannot go until a pass is issued by the military in Wuhu, and to date this has not been secured.

1,200 Attracted to Indian Field Convocation in S. D.

SIoux FALLS, S. D.—Over 1,200 persons attended the annual convocation of the Indian field of South Dakota when it met at the Pine Ridge agency on August 7th to 9th. The convocation offering for the whole program of the Church was more than \$3,500, the total exceeding that of last year by \$300.

The meeting of the convocation also marked the 30th anniversary of the Rev. Dr. Neville Joyner's arrival to take up his work at Pine Ridge.

The Indian women established a scholarship at St. Mary's school as a memorial for Mrs. Lambert, for many years the interpreter at the Woman's Auxiliary meetings.

Growth of the young people's organizations was noted at the convocation. A larger number of young people than ever before was in attendance, and a group of the younger children from 5 to 12 was organized.

Bishop Gilman's Life Endangered by Bomb

Continued from page 177

but Fr. Wood and most of the orphans escaped injury.

One hundred planes took part in the Japanese raids on Wuchang and Hankow. Nearly 350 demolition and incendiary bombs were dropped; and the death toll is given as 124, the injured as 680.

Damage to the buildings of the American Church mission has been estimated at \$15,000.

French Church Asks Catholics and Protestants to Pray for Enemies

PARIS (RNS)—The French Reformed Evangelical Church, in a statement issued at Chambon sur Lignon, Haute Loire, France, called upon Protestants and Catholics in all countries to pray for their enemies.

Asserting that "unacknowledged feelings of violence" against enemies "constitute a grave peril because their accumulation in the secret of many hearts makes the maintenance of peace difficult and the breaking down of civil or international law probable," the statement declared:

"The spirit of intercession for our enemy drives away our fear of him. The spirit of intercession for our enemy removes anger and violence from ourselves. The spirit of intercession limits the power of the evil one over our enemy and makes it possible for God to influence him."

Canon Douglas Honored

EVERGREEN, COLO.—In commemoration of the 39th anniversary of the ordination of Canon Winfred Douglas, a group of musicians in attendance at the 1938 Evergreen school of music launched a movement for the rebuilding and repair of the pipe organ at the Mission of the Transfiguration here.

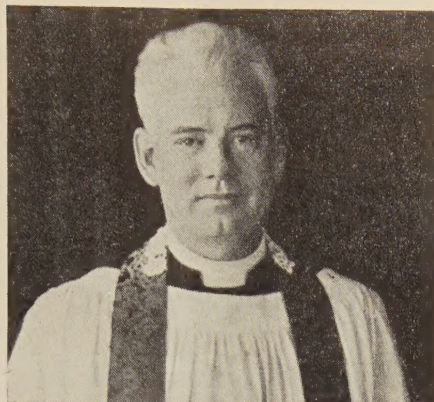
NECROLOGY

† May they rest †
in peace.

ALBION C. OCKENDEN, PRIEST

BOSTON—The Rev. Albion Charles Ockenden, rector of St. John's church, Northampton, Mass., died August 5th after a brief illness, at the Massachusetts general hospital, Boston. He was in his 48th year.

Fr. Ockenden was born at Pagham, Sussex, England, October 12, 1889, the son of Frederick William and Frances Rosa Collins Ockenden. He attended the Bishop Wordsworth preparatory school for boys at Salisbury, and after studying in the engineering department of Hartley university,



FR. OCKENDEN

Southampton, engaged in engineering work. In 1913 he came to this country and settled in Pittsburgh.

Studying at the University of Pittsburgh, he received the degree of Bachelor of Arts

in 1917. He then studied for Orders at the General theological seminary, New York City, was graduated in 1920, and ordained deacon and priest the same year by Bishop Whitehead.

Fr. Ockenden served as vicar of the Church of the Advent, Jeanette, and St. Luke's mission, Latrobe, Pa. In 1923 he became curate of the Church of the Ascension, Pittsburgh, where he served for two years, acting as priest in charge for the last six months of 1925.

Since January, 1926, Fr. Ockenden has been rector of St. John's parish, Northampton, and chaplain of the Episcopalian students at Smith college. For eight years he served as a member of the board of religious education of the diocese, and was especially active in summer conference work for young people in New England. He was a member of the Northampton council of social agencies.

On March 31, 1921, he was married to



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Katherine Mathilde Abkarian, daughter of Dr. and Mrs. S. H. Abkarian of New York City. He is survived by his widow and four children, Frances, Edward, Mary Elizabeth, and Katherine.

Funeral services were held August 8th at the parish church, with Bishop Lawrence officiating, assisted by Bishop Budlong of Connecticut and the Rev. Hervey Parke of Amherst. The requiem Mass was celebrated by the Rev. Frank Wheelock of All Saints' church, Springfield. Burial was in Spring Grove cemetery.

JOHN F. PRITCHARD, PRIEST

SEATTLE, WASH.—The Rev. Dr. John F. Pritchard, who retired at the age of 71 after more than 50 years in the ministry, died here August 2d. He was a member of the class of '57 at Emmanuel college, Saskatoon, Can., that being the first graduating class the college produced.

He served for several years as a missionary in Canada before going to Montana in 1892. Serving and building several missions in that diocese during 30 years, he then came to the diocese of Olympia as priest in charge of Epiphany church, Chehalis.

After his retirement, he resumed active service and built his ninth church as priest in charge of St. Luke's, Renton. When he had celebrated his 50th anniversary in the ministry, he was given the honorary degree

of Doctor of Divinity by his *alma mater*.

Again retiring in 1935, he nevertheless continued to hold services in his home in the Laurelhurst district in Seattle.

He is survived by his wife, May E. Pritchard; two brothers, the Rev. E. C. R. Pritchard, rector of St. Clement's church, Seattle, and Harry Pritchard; a son, Raymond Pritchard; and a daughter, Mrs. Vera Dailey.

The funeral service was conducted at St. Luke's, Renton, on August 8th, by Bishop Huston, assisted by the Very Rev. J. D. McLaughlan. The requiem Eucharist was conducted by the Rev. E. C. R. Pritchard, assisted by the Rev. Paul B. James.

MRS. HARRIET W. CARTER

ROANOKE, VA.—Harriet Williams Carter, wife of the Rev. Dr. Edwin R. Carter, rector of Christ church, Petersburg, Va., died here on August 4th. The funeral was held from Christ church, with Bishop Brown of Southern Virginia officiating.

Burial was in the churchyard of St. John's church, Hampton, Va. The committal service was conducted by the Rev. Walter C. Whitaker.

BERNARD PELLY

SEATTLE, WASH.—Bernard Pelly, member of the standing committee of the diocese of Olympia for many years and senior member and formerly senior warden of

Trinity parish, Seattle, died on August 10th, after three months' illness.

Born in England, he came to Seattle as a young man and for many years was British vice-consul. He was decorated by the King of England for long and meritorious service. A faithful and devout Churchman, he is survived by Mrs. Pelly and their three sons.

The funeral was conducted at Trinity church on August 12th by the Rev. Lewis J. Bailey, rector, assisted by the Rev. Dr. H. H. Gowen.

Willows, Calif., Worshipers Need Not Leave Cars to Attend Church

WILLOWS, CALIF.—A church service which may be attended without the worshiper's leaving his automobile is being used during the month of August by the Rev. Cyril Leitch, vicar of Holy Trinity in Willows. The open-air service is held each Sunday morning on the church grounds.

Chairs are set up on the lawn for the congregation, but those who wish may remain in their automobiles parked nearby.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

FENTON, REV. ARTHUR K., formerly in charge of St. James', Jermyn, and of St. Anne's, Winton, Pa. (Be.); to be in charge of St. Mark's Church, St. Albans, W. Va., effective September 1st.

KATES, REV. FREDERICK W., formerly assistant at the Church of St. Michael and St. George, Saint Louis, Mo.; to be assistant at Trinity Church, New Haven, Conn., effective September 1st. Address, 53 Wall St.

SAYRE, REV. SAMUEL HUNTING, formerly rector of St. Mary's Church, Williamsport, and of the Church of Our Saviour, Montoursville, Pa. (Har.); to be rector of St. John's Church, Bellefonte, Pa. (Har.), effective October 1st. Address, 12 W. Lamb St.

WYCKOFF, REV. WILLIAM J., formerly rector of St. Mark's Church, Des Moines, Iowa; is in charge of St. John's Church, Lockport, Ill. Address, 312 E. 11th St.

NEW ADDRESSES

BODE, REV. A. G. H., formerly Sierra Madre, Calif.; 817 E. Del Mar St., Pasadena, Calif.

BUDLONG, REV. CARL M., formerly 352 Laurel St., Hartford, Conn.; 46 Ardmore Road, West Hartford, Conn.

BUTLER, REV. DR. FREDERICK D., formerly 110 W. Washington Ave.; 746 E. Gorham St., Madison, Wis.

FERRIS, REV. E. S., formerly 57 Wolcott St.; 82 Clay St., Le Roy, N. Y.

PARCE, REV. DWIGHT A., formerly 33 Bowdoin St.; 1 Rollins Pl., Boston, Mass.

SNELL, REV. WILLIAM WINGATE, formerly Marshfield Hills, Mass.; c/o The Holy Cross Liberian Mission, Kailahun, Sierra Leone, W. Africa.

TAYLOR, REV. CARL REED, formerly 2600 Hadley St., St. Louis, Mo.; c/o A. Kasubke, 1542 E. 58th Dr., Los Angeles, Calif.

CORRECTION

UPPER SOUTH CAROLINA—NATHANIEL CHAFFEE CROFT was ordained deacon by Bishop Thomas of South Carolina, acting for Bishop Finlay of Upper South Carolina, on July 10th. This information was incorrectly given in THE LIVING CHURCH of July 27th.

ORDINATION

DEACON

ALASKA—ARNOLD KRONE was ordained to the diaconate by Bishop Rowe of Alaska in St. Philip's Church, Wrangell, July 17th. The candidate was presented by the Very Rev. Charles E. Rice and is in charge of St. Philip's Church. The Bishop preached the sermon.

MARRIAGES

HENCKELL, the Rev. PAUL W., rector of St. Mary's Church, Big Spring, Tex., was married on August 5th to Miss Louella Heyes, youngest daughter of Archdeacon and Mrs. Heyes of Colorado, Tex. The ceremony was performed by the bride's father in Grace Church, Woodlawn, Birmingham, Ala.

KRUSEN, the Rev. HENRY P., rector of Holy Trinity Church, Manistee, Mich., was married to Miss Mildred Saile, Lansing, at Grace Church, Grand Rapids, on August 1st. Bishop Whittemore officiated.

CALENDAR OF COMING EVENTS

AUGUST

25-28. Leaders' conference for young people, Marblehead, Ohio.

25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.

29-September 1. Continuation committee, World Conference on Faith and Order, Clarens, Switzerland.

SEPTEMBER

2. Bishop Seabury memorial inaugural ceremony, Aberdeen, Scotland.
20. Consecration of Rev. Dr. E. P. Dandridge as Coadjutor of Tennessee, Nashville.
- 21-25. Old Barn conference of Southern Ohio.
27. Consecration of Rev. Dr. Henry Disbrow Phillips as Bishop of Southwestern Virginia, Lynchburg.
29. Consecration of Rev. Dr. Karl Morgan Block as Coadjutor of California, San Francisco.

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Holy Days: Holy Communion, 10 A.M.

CHURCH CALENDAR

AUGUST

24. St. Bartholomew. (Wednesday.)
28. Eleventh Sunday after Trinity.
31. (Wednesday.)

SEPTEMBER

1. (Thursday.)
4. Twelfth Sunday after Trinity.
11. Thirteenth Sunday after Trinity.
18. Fourteenth Sunday after Trinity.
21. St. Matthew. (Wednesday.)
- 21, 23, 24. Ember Days.
25. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels. (Thursday.)
30. (Friday.)

NEW YORK—Continued

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Fifth Avenue and 53d Street

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Sunday Services, 8 A.M. and 11 A.M.

Daily Services: 8:30 A.M. Holy Communion.

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High Mass, 11 A.M. Evensong, 4 P.M.

Daily: 7, 9, 12:30, and 5.

Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

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